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schools is very summary; but he could be forgiven much in view of the way he has invested his critical appreciation with vitality.

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W. R. AGARD

The Cults of Cisalpine Gaul as Seen in the Inscriptions. By JOSEPH CLYDE MURLEY. Menasha, Wisconsin, The Menasha Press, 1922. Pp. iv+112.

In this Chicago doctoral dissertation the author has collected all the inscriptions of Cisalpine Gaul bearing upon religious worships. For many of them mere citation suffices, but there are also numerous interpretations and discussions of interesting or mooted points, and wherever necessary, the inscriptions have been reproduced in printed copies with the essential epigraphic information. The gods are classified in different chapters as Roman, Italic, Greek, deified abstractions, *divi*, Oriental, Celtic, syncretistic. Fortuna, however, is treated under the Italic deities rather than the abstractions because of the great degree of personality with which she was invested. The concluding chapter contains a complete statistical treatment of the relative popularity of the various gods among (a) men and women, and (b) free men, freedmen, and slaves, from which it appears that the Roman, Greek, Celtic, and Italic gods are the most prominent, in the order named and Jupiter, Mercury, Hercules, Silvanus, and the Matrons are the individual deities most often mentioned.

The outstanding feature of Dr. Murley's dissertation is its almost meticulous thoroughness. In places it reads perforce like a catalogue, and here it will be a valuable time-saver for further study in related fields. In the discussions of important inscriptions the evidence is set forth with scrupulous care and the author comes to a well-supported conclusion. The classified bibliography covers nearly three pages of fine print and the index is, if anything, overfull. Everywhere infinite painstaking is apparent. No misprints or other errors have been noticed by the reviewer except a wrong cross reference (on page 68, "p. 49" should read "p. 50").

A few observations of minor importance may be permitted.—In the expansion of the inscription on page 75 the last letter τ in the final line is not accounted for.—Although it is a disputed point, the reviewer believes Tutela did not originate as merely the feminine of Genius (see p. 21 f.) and furthermore that she attained more inde-

pendence as an abstract conception (cf. C. I. L. XIII, 583 and 939) ; that, consequently, she might better have been treated among the abstracts and *Tutela Augusta* (p. 21) cited there as a state cult.— There is as good evidence for considering *Honor* a possible deity (p. 19 f.) and not merely a personification or periphrasis as there is for *Numen*, *Maiestas*, *Ubertas*, and *Consecratio* (p. 68 f.).— In the list of “The Twelve Great Gods” (p. 106) it should be noted that *Genius* is in a different class from the others, except possibly the *Matrons* (= *Junos*). *Genius* is always restricted to this or that particular person or place and owes his position in the list to the number of such persons or places whose welfare is desired, while the other deities, e. g. *Minerva* and *Mithras*, though sometimes specialized, are usually independent and general conceptions.

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